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THE
KOREA MISSION FIELD.

Vol. IV

SEOUL, KOREA, 15TH JULY 1908.

No. 7.



SEVERANCE HOSPITAL MEDICAL COLLEGE.

GRADUATING EXERCISES.

FIRST GRADUATES OF MEDICINE IN KOREA.

On Wednesday afternoon there took place in Seoul an event which marks a new stage in the history of Western medicine in Korea. On that day diplomas were given to the first graduates of medicine in Korea. The institution to which this unique honour belongs, is the Medical College attached to Severance Hospital, outside the South Gate.

The ceremony was performed under a spacious tent erected for the purpose in the compound of the institution, with the Rev. Dr. J. S. Gale as Chairman. The place of honour was occupied by His Excellency Prince Ito, and by him sat Mr. Kim Yunsik, President of the Privy Council. There were also present, among others, the Korean Ministers of State, the members of the Consular Body, the leading Japanese and Korean officials, and nearly all well-known members of the community, Korean and foreign. There was an especially large contingent of Korean ladies. The assemblage altogether numbered nearly a thousand.

The ceremony was opened with prayer by a Korean pastor. After a brief address by the Chairman, Dr. Scanton read the following address:—

A SHORT SKETCH OF THE ADVENT AND PROGRESS OF WESTERN MEDICINE
IN KOREA.

It is an honour to be given a voice and place to-day in this the first graduation exercises of medical students in Korea. The occasion is one of particular joy to all who have had any connection with the advent of western medicine into this land. It marks an epoch in the progress of this Art, and is full of meaning, in its relations to the future progress of the same. We offer our sincere congratulations to the Severance Hospital and Medical School, whose labours of many years bear this fruitage to-day, and whose development as an institution is thus marked by one more line of service to the people of Korea, both foreign and native.

It was at about the same time, nearly twenty-five years ago, that three physicians were selected and commissioned by two great Missionary Societies of the United States to go to Korea as an entering wedge, and undertake the founding of Christian missions there. Of the exact historical order of their selection and commission, I cannot speak, but it is certain that the three, Dr. H. N. Allen, Dr. W. B. Scanton, and Dr. J. W. Heron arrived on the field in the order named. Dr. Allen was originally sent out to Nanking, China, but on hearing of the opening of a new country, and the opportunities there, he left China and arrived in Korea, September 20, 1884. His first few months were passed in making acquaintances and friends among foreigners, who had preceded him, and among natives, as he had opportunity, and he evidently carried on little, if any, medical work for the first months.

December 4, 1884, is a noted date in the opening of Korea. On this day a banquet was given by the new Post Office authorities in recognition of the inauguration of that department, but during its continuance a cry of fire was raised to lure out certain officials, and the heads of several, who were not considered necessary to the progressive party of that day, were cut off, and among the wounded was Min You Ik, a near relative of the late Queen. Prince Min had been a prominent member of the Embassy to the U. S. which had just returned from a world-round trip, and especially an errand to ratify the Treaty with the U. S.

General Foote, the Minister Plenipotentiary and Extraordinary for the U. S. at that

time, was instrumental in having Dr. Allen called in to see those wounded in the emente, and especially to attend to Prince Min. Dr. Allen's efforts were successful, and the Government Hospital of that day, of which the Severance Hospital of to-day is the successor, stands as the grateful and worthy recognition of Dr. Allen's services to the royal family.

This institution was the first of the many foreign institutions that were to be established in Korea. It was formally opened February 25, 1885.

Dr. Seranton arrived in Korea May 3, 1885, met Dr. Allen for the first time in Chemulpo, accompanied him to Seoul on the following day, and visited the Government Hospital for the first time with him on May 5. From that time, for the short interval until the arrival of Dr. Heron in the latter part of June, Dr. Seranton assisted Dr. Allen in the Hospital. The unusual introduction and prominence which foreign medicine thus had received through Dr. Allen's successful treatment of one of the royal family, caused his dispensary to be thronged from the first by the sick in all degrees of helplessness. The numbers ran over one hundred daily, and Dr. Allen, single handed, was heavily taxed to meet the demands thus suddenly put upon him, without assistance, or even one trained hand, to help.

From the time of Dr. Heron's arrival, Dr. Seranton departed to take up the work he had been sent out to do, and to establish a Hospital, under the auspices of his own Mission. This work was begun, first in his compound, (now occupied by Prof. Bunker), and the Hospital itself was opened next door, in the June following, and later a dispensary was conducted on the site of the present Methodist Church in Chong Dong. It was known as the "Si Pyeng Won", a name given to it by His Majesty the King, at the same time that names were also given to Pai Chai Hak Tang and to Ewa Hak Tang. Here for many years a flourishing institution was carried on receiving and treating from five to seven thousand patients yearly.

But to return to the Government Hospital with which we have especial interest to-day. Some of you will well remember the old Foreign Office Hospital, as it was some times called. A Medical School was started there on April 10, 1886, with Allen, Heron, and Underwood as its teaching staff.

It was in that year that western medicine had first to try its skill in a dread epidemic of Asiatic cholera. In those days too, the foreigner was accused of all sorts of things, called foreign devil, supposed to use babies for medicine and also to feast on them, and to use their eyes for his photographic purposes, and a little later when Pai Chai Hak Tang was built, and a cellar put under it, it was stated that the cellar was for the concealment of the babies. More than one man went there to see for himself, and to prove the truth or falsehood of the rumour.

Little by little somehow things quieted down. In 1887 the old Foreign Office Hospital was removed to better quarters at Koo-ri-gay, where Dr. Avison later lived, and where recently the Japanese Exposition was held.

Next came Miss Annie Eller M.D., (now Mrs. Bunker), in 1886 to assist Dr. Allen in his Palace work for the sick, and in work among the women of Korea.

By this time Dr. Seranton had found it necessary to have a Hospital exclusively for the treatment of women and children, and had inaugurated the Women's Hospital, now known as the Po Ku Yor Kwoan, at present under the charge of Dr. Cutler. Dr. Meta Howard was the first woman physician sent out for this post.

Time and your patience would fail me to make more than a passing mention of men

and women who have established medical work in various centres of Dr. Heron, who early laid down his life in the service; of MacGill who spent so many years in Wonsan, and Dr. Hardy with him; of Dr. Irvin in Fusan, and the excellent work he has done there, not to speak of his Hospital; of Dr. Landis in Chemulpo, and Dr. Wiles in Seoul, founders of the English medical work in Korea; of the Doctors Hall, husband and wife, who began medical work in Pyong Yang, the one among men, and the other among women; and of Dr. Wells also, whose name should not be omitted in the same roll call; to all of whose excellent work in medicine in the earlier days is due in no small degree the favourable standing which this Profession and Art has to-day in the minds of the Koreans.

From these centres mentioned have also gone out other colonies of medical workers to establish the practice of western medicine in needy outposts, until now one will find it hard to travel far away from the vicinity of some practitioner of western medicine, either foreign or Japanese.

Mention may well be made, among many others, of medical work undertaken, and carried on, along western lines, by the Japanese who have come to Korea, and in this connection the Han Sung Pyong Won is notable as an institution of many years' standing and reputation.

There are three institutions, however, of the Korean Government, which need special mention in this place, namely the Kwal Ip Hak Kyo, a Medical School of more than ten years' existence, which is in reality.

The origin of the Government Hospital Medical School of the present day (immediately to be mentioned); the Koang Chei Won, in some sense the late successor of the old Foreign Office Hospital, an institution started by the Government many years ago for the manufacture of vaccine and the enforcement of vaccination throughout Korea; and last, the Chok Sip Cha Hospital, begun since the latest Japanese régime in Korea, and under Japanese management.

His Excellency Prince Ito, with whose distinguished presence this occasion is graced this day, when he undertook the matter of reform in Korea, among other things found these three Korean institutions subsidized by the Korean Government, but none of them doing that dignified work, although each did well in its way, such as a Government might hope to do for the benefit of its own people. Being desirous of introducing useful, as well as necessary reforms, Prince Ito caused these three institutions to be united under the name of the Tai Han Ui Won, and called to his aid the distinguished services of Dr. Baron Sato, a surgeon of wide experience, in the Franco-Prussian war, and nearer at home in the Japanese and Chinese war, and in his work in public Hospitals as well as notably in his own private Hospital in Tokyo.

This institution is now rapidly nearing completion, and will have its formal opening shortly. It is to consist of a large front two story structure of brick and stone, connected with seven large and separated wards contemplated to contain between 200 and 300 beds; a Medical School, with dormitories on the same compound, and residences for the staff of indoor workers.

But of this, the Institution itself will speak more in detail very soon, and meanwhile we will again return to the apostolic line of the first Government Hospital in Korea.

It was 1893, I think, that Dr. Avison came to Korea and began the successful career, of which certainly to-day's exercises are a worthy crowning. In 1904 the institution, whose excellent work under Dr. Avison's management had laid the foundation of not a

little of the present reputation of Severance Hospital, was moved from Koori-gay to this place, where we are now assembled. Mr. Severance's munificent gift has made an equal setting for the hard labors which have made this institution a benefaction to the community, and which in to-day's exercises sends forth the first graduates in Medicine. You have all of you too often witnessed the sights, in and about this Hospital, not to mention the reception of its many benefits, to need any word of commendation from me at this hour.

It makes one feel old to go over so many incidents of bye-gone days. To think, in a glance, of the many discouragements and encouragements, which have their capping to-day in the present rejoicing. We have all, more or less, been witnesses of what may have been spoken of another institution, and yet, which is equally true of this one, when a Korean once said, that eyes have been put in blind men, and wood, stone and all immaterial things even, cannot restrain their voices of praise. We have watched this gradual growth in confidence in foreign Medicine with keenest interest.

To-day marks a new era in Medicine in Korea. These men who go forth, do so to join others, who have been to Japan, and have already been graduated in foreign Medicine there. Two, one a man, and one a woman, have been to the U.S. and been graduated in that land. By no means a small current of western Medicine has now been turned on in Korea, and there is bound to be a blending of the two. As in Japan, where the students of Western Medicine have taken the principles which they have been taught, and have worked them out in more than one way, to the edification of the West, so too we may hope and expect that Korea will by devotion to the Art received, prove herself not an insignificant member of the fraternity. We may easily believe that not only have benefits been given to Korea in the way of Medicine by the West, but that also Korea will give energy and devotion and grace to the same profession in return.

I feel constrained to offer my sincere congratulations also to these new practitioners in the ranks, and first graduates of Medicine in Korea. I would remind you that you assume a solemn responsibility. You are taking up a profession of service, not of self, but of others. You must, to carry out the tenets of your new profession, be followers in deed, if not in name, of Him who counted not his life dear in the service of his fellow men. You receive an inheritance of devotion, laborious research, and high attainment, and it devolves on you to see to it that it does not become marred or lessened in the use. You have had faithful lessons given you, by your immediate missionary forerunners, in patience and devotion.

But more, I would remind you, that you are in your turn pioneers in your own land, and it becomes your duty to set the pace and standing of the Medical Art in Korea among your own people and for your successors. Medicine has a great mission to perform in Korea, and it is the native trained doctors who must do this work. The foreigner is here for only a day, and will be gone again soon, but you must take up what they have taught you, and work it out for your own people, and for the good of your native land. Take then the many high ideals of the many Masters you have had in the profession before you during the long centuries, and work them out as best you can, for the glory and advantage of your profession, your Masters before you, and your pupils that are to follow you in your turn.

Then came the most interesting and important part of the proceedings, namely, the investiture of the graduates by Dr. Avison and the presentation of diplomas to them by His Excellency Prince Ito. Seven young men received this honour, their names being Ilng Chongun, Kim Pilsoon, Hong Sukhoo, Pak Suhyana, Kim Huiyung, Chu Hyunchik, and Sin Changhui.

On the conclusion of the presentation of diplomas, the Resident-General read an address which was first interpreted into Korean by Mr. Kokubu, and then into English by Mr. Zumoto as follows:—

PRINCE ITO.

“Excellencies, Ladies and Gentlemen,

“I am proud of the part it is my privilege to play on this memorable occasion of the first graduating ceremony of the Severance Hospital. I appreciate the privilege all the more, because it has afforded me the pleasure of offering congratulations to the graduating class upon this happy and important event in their life, I want also to avail myself of this opportunity of expressing my grateful appreciation of the able and conscientious endeavours which Dr. Avison and his colleagues are making in their special field for the betterment of Korea.

“Korea, like most other Far Eastern Countries, has not been without a school of medicine. But, as you know better than I do, Korean medicine does not bear comparison with Western medicine, either in regard to those anatomical and physiological studies which are essential for the investigation of the causes of diseases or those chemical researches so important for the discovery of useful drugs.

“Consequently on my first arrival here as Resident-General, I at once advised the Korean Government to establish the present Tai Han Hospital, with a view to introducing improved medical treatment and to providing instructions in Western medicine at a school attached to the institution. The Hospital was only lately opened for work, and we have not had time to produce any graduates from the school.

“You, Gentlemen, to whom I have had the pleasure of presenting diplomas to-day have enjoyed the rare opportunity of studying civilized medicine under learned and experienced doctors from the West. Having finished your course, you are now entering upon a new and important stage in your career when your task will be to apply in practice what you have learned in class room. You have made a great advance in your life, for which you have my sincerest congratulations. In conclusion let me express my hope that you may become pioneers in the advancement of medicine in your country and that in so doing you may loyally fulfil what your instructors and your country expect of you.”

Mr. Sammons, the United States Consul-General, in a short address properly referred to Mr. Severance to whose generosity the institution owes everything. He laid emphasis on the support and sympathy shown to the institution by the Resident-General and the Korean Government—support and sympathy which, the speaker said, would please the noble American philanthropist more than anything else.

Dr. Avison, who followed the American Consul-General, recounted in an interesting manner the circumstances under which he originally came out to Korea and under which he conducted his medical work. It was no easy work, he said; neither was it always encouraging. Students would come but few had the perseverance to stay with him long enough. His perseverance was, however, finally rewarded, and he was now happy to see the crowning of his efforts in the graduation of those seven bright youths. Their record, he said, refuted the theory advanced by some that the Koreans are a degenerate race. He expressed his sincere gratitude to Prince Ito for His Excellency's warm support and sympathy in securing the grant of official certificates for the graduates for practising medicine. He also thanked the members of the Korean Government for this act of liberality on their part. He thanked all his guests, both Occidental and Oriental, for their presence on the occasion, and emphasized the fact that the common interest they showed in the proceedings of the day showed that East and West could unite in matters of humanitarian work like that of medicine.

The proceedings were concluded with a prayer by the Rev. M. N. Trollope.—Seoul Press.

CORNERSTONE LAYING, WOMAN'S HOSPITAL, PYONG YANG.

OPERATED UNDER THE AUSPICES OF THE WOMAN'S BOARD
OF THE M. E. CHURCH. DR. ROSETTA HALL IN CHARGE.

This ceremony took place at the new hospital site near the West Gate, May 20th 1908. Dr. Follwell was master of ceremonies which were opened by singing "O for a thousand tongues to sing." Pastor Ye lead in prayer and Mr. Pak read the first ten verses of 2 Peter, 2. Dr. S. A. Moffett kindly made a few remarks graciously alluding to early days in Pyong Yang Mission work, to the appropriate name bestowed upon the hospital ten years ago, by Governor Chyo Min Whe and closing with some thoughts upon the beautiful verses in the chapter read. "A charge to keep I have" was rendered by the Blind Girl's school; and after some appropriate remarks from Rev. Murata and Dr. Noble, Dr. Follwell handed Dr. Noble a silver trowel engraved with the hospital's name and he laid the cornerstone placing within it the sealed box containing the following: in native print, (1) Anatomy presented by Dr. Avison, (2) Hygiene, by Dr. Wells, his Therapeutics arrived just too late; (3) Physiology by Misses Frey and Paine; (4) the current Church literature presented by Dr. Noble; (5) and a leather bound copy of the New Testament presented by Miss Haynes; (6) Sherwood Hall gave a collection of currency and postage stamps; (7) A copy of the Governor's letter in Chinese, that he wrote Dr. Hall at the time he named her plant; (8) Copies in English of the current Church literature and Mission reports, 1908; (9) Statistical Report of all Missions, presented by Rev. Bunker; (10) Reports 1903-'07 of the Hospital that burned; (11) Some surgical instruments that passed through the fire; (12) Sketch of Woman's Medical Work, Pyong Yang; (13) Sketch of the life of Dr. Lillian N. Harris; (14) Sketch of Dr. Rosetta S. Hall; (15) Sketch of Dr. Esther K. Pak; (16) Twenty photos illustrative of Woman's medical work in Pyong Yang, past and present; (17) large group picture of all the Methodist Missionaries and visitors assembled at the joint Annual Conference of 1907.

The ceremony was closed with singing "Work for the night is coming," and the benediction by Dr. Moffett.

The Corner Stone is a fine granite block, "1908" in raised Arabic characters appearing on one face, and engraved on the other in Chinese characters. This work was done by Mr. Nu. Mr. Yi engraved the silver trowel, both Koreans. The head mason and the head carpenter is Mr. Kim the same Korean carpenter who built the "Edith Margaret" and the former Woman's Hospital; Dr. Hall and Miss Hallman are their own architects, and do most of the superintending with the help of Sherwood Hall and of Mr. Ko, Dr. Hall's faithful helper since 1898.

All of the Methodist missionaries of Pyong Yang attended the ceremony, but most of the Presbyterian missionaries were prevented by a station meeting. The native members were present from both missions and also from the Japanese mission. Rev. Cyril Ross from Syen Chun was present. We missed the presence of Dr. E. K. Pak, who was visiting in Seoul, and also her sister Miss Bessie Kim, who after some years of training in the Woman's Hospital at Pyong Yang, is taking this time to complete the course of a trained nurse at the Severance Hospital in Seoul.

The instructions from Mrs. Cornell and Miss Rothweiler have been to go ahead with the building as far as the money will allow.—At present writing the brick layers have reached the 2nd floor—and of the money that has been received from America, we are now using the last \$500. It is earnestly hoped that more will arrive in time to put the roof on before the rainy season. The building is 40'x76' with a front of 60'; has 7' stone foundation with cellars under the greater part; two stories built of red brick with granite trimmings.

THE KOREA MISSION FIELD.

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EDITORIAL.

The desire for an education of practical value is manifesting itself among the students of the schools in Korea in a marked degree. Young men are awakening to the fact that a fund of Chinese characters stored away in the convolutions of the brain is not always coin current in these days of strenuous and determined competition. Some of these young men have now reached the conclusion that feats of memory are not what the world demands and present social conditions require. A training, eminently practical and containing elements which help in the solution of the bread question and bring the things of every day life down to a serious and sane basis, is and should be the aim of every young man, who means to stand for something in Church and State. To accomplish this, work with the hands is becoming to be thought a necessity and in consequence is no longer considered menial. Industrial training is becoming popular. The young men of to-day and the future should be encouraged to continue in this way of practical learning until there is an army of the best of Korea's youth of whom it can be said they are practical men. The Korean Church to-day would have missionaries in China and Japan were she rich enough to send out her men. There is no lack of men who would go or lack of Spiritual fitness or mental caliber, but only a lack of means. Solve some of the economic problems of Korea by encouraging the young men to work with their hands and there will be give the church an untold power in creating new thought and a new life. Give the youth hand religion and head and heart religion will be more definite, earnest and sincere.

DATES OF IMPORTANT MEETINGS.

General Council	Seoul.....	Monday Sept. 3rd.
Presbytery of Korea.....	„	Saturday Sept. 5th.
Bible Conference	„	Sept. 16-19.
Annual Meeting Canadian Presbyterian Mission	Wonsan.....	Aug. 16.
Bible Conference	„	Aug. 9-10.
Annual Meeting Presbyterian Mission North.....	Pyong-Yang...	Aug. 24.
Medical Association of Korea	Seoul.....	Aug. 31-Sept. 2.
Korea Sunday School Association Meeting (Seoul).....	General Council	Week.
Annual Meeting, Mission M. E. Ch., South.....	Song-do	Sept. 16.
Annual Meeting Southern Presbyterian Mission	Chunju	August.
Tract Society Sunday	Sept. 13.

THE RELIGIOUS AWAKENING OF KOREA, SELECTED.

The present is a time of widespread manifestation of the presence of God in mighty power in the hearts and lives of men. So mysterious is this manifestation that it is clearly independent of human direction, appearing in widely separated regions of the world, and in diversified manner, yet always distinguished by two characteristics which serve to identify it. These two characteristics are prayer and the descent of the Holy Spirit. In illustration of this we have the great revival in Wales, the outbreak in Australia and the overwhelming storm in Korea. All these were intimately related to the power of prayer in their inception, and marked by unusual manifestation of the power of the Holy Spirit during their course.

A study of the experience through which the Korean church has passed shows that it was not a sudden outbreak, unrelated to any adequate cause, but that a train of clearly indicated events led up to it. To find a starting point in this train of events we must go back at least to the work done by one of the missionaries of the Methodist Episcopal Church, South, at Wonsan. Especially prepared by a deep and marvelous experience through which he had personally passed, on the invitation of the missionaries he visited several of the mission stations and conducted special services. Two results followed: one, a conviction in the minds of the missionaries of their own deep need of seeking God in prayer, and the other a new conviction in the hearts of the Korean Christians of the awful character of sin.

Thus previously to the outbreak of this spiritual storm the missionaries in Korea had been called upon to pass through experiences which set many of them to thinking deeply and seriously of their own spiritual condition, of their relation to the native church, and of the numerous and extremely difficult problems which confronted them in their work. The missionary body itself was in a state of intense longing and expectancy in the presence of God. Thus one of the most important characteristics of the divine visitation which we are about to describe was the fact that it began among the missionaries and that its effects upon many of them were no less far-reaching and remarkable than its effects upon the native church. There was a revolution wrought in habits of thought, a breaking down of lifelong prejudices, a sweeping away of old barriers, and a coming into union of heart and purpose to find in Christ, each for himself, the fullest possible experience of complete salvation as God had revealed it in Christ.

BEGAN AMONG THE MISSIONARIES.

During the month of August, 1906, the missionaries residing in Pyeng-yang were moved to seek a deeper experience of God's power in their own lives, and for this purpose meetings for Bible study and prayer were held for eight days. Utterly unconscious of what would be the actual result of their prayers these meetings were carried on with a sincere purpose to receive at God's hands just the experience that he had for them in just the way in which he might be pleased to give it. It is useless to speculate upon what would have been the result had God lifted the veil of the future and revealed what the end of the answer to their prayers would be. It is certain that the hearts of some would have failed them and they would not have had the courage to press on.

KOREAN CHURCH.

The first concern of the missionaries was for the Korean church, and the Methodist

and Presbyterian stations united in an effort to bring it under the cleansing and vitalizing power of the Holy Spirit and thus to make the Korean Christians sharers with them in a like precious experience. In response to the suggestion of the missionaries hundreds of the Korean Christians covenanted to spend one hour each day in prayer for the outpouring of the Holy Spirit. This concert of prayer continued until 1907 when in the first week of January at a meeting of the Presbyterian Church in Pyong-yang City the Holy Spirit literally poured forth on the people and the fire of His presence spread rapidly throughout the whole city and the surrounding country until it enveloped alike both Presbyterian and Methodist Churches and schools.

The storm was on. Its course may be gathered in an incomplete way from what is told here, but it would be no more possible to write a description of this revival and give an adequate idea of what took place than it would be possible to write a description of some terrific conflict of the forces of nature as witnessed by someone standing at the storm center. Suffice it to say that it lasted from January to June, and after creating anew the church in Pyengyang City, it spread to the country and far to the south until its influence was felt in every mission station throughout the empire. The reader will note that mere figures hardly appear in connection with this manifestation of God's power in Korea. It would no more be possible to convey an idea of what it achieved by mentioning numbers of converts added to the church, though there were thousands of these, or numbers of Christians who were led out into the freedom of a new life in God, than it would be possible to express the majesty of God in the three dimensions known to mechanical science.

DEEP-SEATED PREJUDICE AND ANTAGONISM

One of the features to be noted in connection with this divine visitation was the spirit of deep-seated and intense antagonism which at first opposed it. At Pyengyang City many of the church leaders were violently against it. At another place one of the missionaries announced that if any of his people confessed such sins as had been revealed during the work at Pyengyang, he would promptly expel them from the church. He found, however, how vain were such statements when eventually the church was shaken to its very foundations, and to have carried out his dictum would have left him without any church members, while by not carrying out his purpose he had a cleansed and newborn church, possessed of a power never before known. At a third place some of the official members of the church were ready to mob the messengers who came to urge upon them the necessity of seeking complete cleansing at God's hand, but before the meetings terminated they were only too glad to fall prostrate at the foot of Christ's cross and acknowledge that their antagonism had been against him. Probably the most striking instance of this antagonism was found in the case of the Korean pastor and official members of the Methodist Episcopal Church in Pyenyang, a church with a membership of 1,700. The pastor and official members had seen the effect of the revival on the students in the mission school in Pyengyang and the agony because of sin, and, as the physical demonstrations which accompanied it were so violent that they attributed them to demoniacal possession rather than the work of God's Spirit, they decided to spend their whole strength in antagonizing the movement. On a certain Friday night, however, their pastor attended a students' meeting held in the high school and there occurred a scene which will never be forgotten. When he entered the chapel of the school he saw a score of young men sobbing over sin-filled lives, and prostrate on their faces on the floor, while as many

more were on their feet awaiting an opportunity to confess before the people the sins and crimes of which they had been guilty. As this Korean pastor sat watching the scene with his face pale and drawn, a young man suddenly crossed the room and knelt by his side and sobbed out a confession; another followed him and then another until he was besieged with sobbing penitents. Nearly all of them added to their confessions the statement that he had misled them into the belief that evil spirits were the cause of this mysterious and wonderful manifestation. They assured him that they now knew this was the power of God's Holy Spirit and then pleaded with him to join them in seeking a spirit-filled life. Soon he too was overwhelmed with sorrow and conviction; in silence he left the chapel, returned to his home, and remained a whole day in an agony of remorse. Thus convicted of his sin, and completely changed in his whole heart attitude toward the movement, he went about throughout the city the following day searching for those whom he had influenced to oppose the meetings, and humbly confessing his wrong-doing he asked their forgiveness. From that time this pastor became the most conspicuous leader among the churches of his denomination in the work of the revival.

To the Editor "Korea Mission Field,"

DEAR SIR:

Will you allow me to introduce to The Missionaries of Korea through your paper Miss Pinder, a lady whose acquaintance we made in England, who has come to Korea to open a "Home of Rest" for Missionaries.

She is an independent lady whose heart the Lord has touched to devote her time and means to His work, by establishing a place where His workers can find rest and refreshment without the fatigue of travel or the cares of a household.

The house lately occupied by Prof. H. B. Halbert Seoul has been rented as a commencement, and friends wishing to know terms, etc. will please communicate with Miss Pinder there.

Miss Pinder will be really to receive a few visitors in September.

Asking your prayer for God's blessing on this much needed work.

I am,

Yours sincerely,

JEAN PERRY.

MOVEMENT IN KOREA.

(ADDRESS OF REV. J. L. Gerdine, REPRESENTING KOREA, AT PITTSBURG.)

Although the history of the Church in Korea is not so long nor the problems confronting the Church so great as in many other fields, we too have found it expedient to appoint a committee for the purpose of educating the Church in Korea along the line of missionary efforts. This committee is the creature of the General Council of Protestant Missions in Korea. Its organization is simple, its object single, the aim being to educate the Korean Church to become more and more a missionary Church. If the question is asked as to why it is necessary to have a committee on a mission field, the answer can be made in a sentence: It is because we have on the mission field a real Church. In Korea last year there were two hundred missionaries upon the field; the number added to our Church rolls amounted to about 30,000. Was this the work of these missionaries directly? Certainly not. This work is done, and better done, by the native Church having a spirit of missionary service. In the spring of 1906 I stopped in a valley away in the interior of Korea to see a single Christian who lived there, having moved from a point where a Church had been established. One year later, coming back to this same valley and calling at the home of this same man, he put into my hand a list of more than two hundred who had been brought to accept Christ through his ministry in the valley in which he lived; and from this number we organized within the next few days three congregations. The object of our committee is not to stimulate interest, because the Church has this missionary interest, but properly to instruct and train the Korean Church that it may be truly missionary and have deeply imprinted in it the principles of missions. When I heard that list that was read by the General Secretary of the literature printed for use in our Churches at home and of the literature in prospect, I could not but feel that if only a fraction of that literature could be in our Korean vernacular, so that our Korean Christian Church could have the benefit of it, what a wonderful help it would be in making the Church missionary. We have not in the Korean vernacular a single missionary book; we have not a single missionary biography; we have no text-book on missions. People are anxious to learn and willing to study, and yet our evangelistic work has so engaged our attention and the resources at our command have been so limited that we have not been able to prepare a literature; and so this committee has in view the preparation of literature in order that the Church may be grounded in missionary principles.

It is through this agency of the Missionary Church that the real and the most far-reaching work is to be done in all of our mission fields, and I am glad to say that in our Korean Church this spirit has been instilled into the people.

I was reading an account of the ordination of the first seven ministers of the Church in Korea, and noted that one of the seven was set apart as a missionary to the island of Quelpart, south of Korea, where the people have not yet had the gospel except by an occasional visitor, and he has gone forth into the field as a missionary in the spirit we are trying to instill into the Korean Church.

**COPY OF THE SKETCH OF WOMAN'S MEDICAL MISSIONARY WORK
PLACED IN THE CORNER STONE OF THE NEW HOSPITAL
PYONG YANG, MAY 20, 1908.**

Pyong Yang, now one of the most spiritual of foreign missionary centers in the world, only sixteen years ago was known as "the Sodom of Korea." Several missionaries of both the Presbyterian and Methodist missions had passed through Pyong Yang and preached the gospel there, on their way to and from We Ju, but it remained for Dr. W. Jas. Hall of the Methodist Episcopal Mission to first open regular missionary work at this center which he did by starting medical work March 14th 1892. In his report at the Annual meeting in August of the same year Dr. Hall strongly recommended opening a station at Pyong Yang which he considered the strategic point in the Northern interior. Bishop Mallalieu promptly appointed Dr. Hall to this new field and he had the honor of being the first missionary of any Evangelical mission appointed to Pyong Yang, and he entered upon his work there with great enthusiasm. At their next annual meeting the Presbyterian Mission appointed Dr. Moffett as their representative at Pyong Yang. Not only did Dr. Hall give his whole time to this work but he planned for its permanency by presenting its claims to his friends, and raising a fund for it, which subscribed to generously by himself and wife through his faithful representations received donations from British, American, German and even Chinese friends. It became sufficient so that as early as April 1, 1893 he was able to purchase two fine sites—one known as the "Tree house," where Dr. Follwell now has his home, and the other as the "West Gate" property. The medical work was established at the latter place and is yet carried on there by Dr. Hall's successor, Edw. Douglas Follwell, M. D.

In the spring of 1893 Dr. Hall was treating over sixty patients daily in the dispensary and making many outcalls. When the people learned that his wife was also a physician they urged him to bring her with him, and at the next Annual meeting Bishop Foster appointed Mrs. W. J. Hall M. D. to open work for women in Pyong Yang. She had charge of woman's medical work in Seoul for three years—treating over 14000 cases in that time, and her last year there, beside the Po Ku Nyo Koan, she had work at the South Gate, and she opened the Baldwin Dispensary at the East Gate. As Dr. W. J. Hall had the privilege of being the first missionary appointed to exclusive work in the interior, so Dr. R. S. Hall was the first woman appointed to similar work.

DR. AND MRS. HALL'S MOVING TO PYONG YANG.

The Drs. Hall with their baby son, Sherwood, moved to Pyong Yang in the spring of 1894. Dr. R. S. Hall took with her Mrs. Esther Kim Pak whom she had trained in Seoul as her assistant, and who later was the first Korean woman to graduate with the title M. D.

The first dispensary for women was opened in Pyong Yang May 15, 1894, in a slate-roofed native building still standing on the West Gate property. Many women and children were treated there, and the record was preserved until it was lost in the fire of 1906. Although a severe persecution of all the Christians arose in Pyong Yang at this time it was lived down, and, through the medical work a number of women were encouraged to come to the Sunday services, and a few became seekers of salvation who are now mothers in the church.

The China-Japan war caused their Consul to call these pioneer missionaries with their child to Seoul for safety during the summer of '94. But immediately after the battle of

Pyong Yang, Dr. Hall returned to his post and by his presence and medical skill was able to do much to restore hope and confidence in the Christians of both missions. He contracted typhus fever and returned to Seoul where he died Nov. 24, 1894. Dr. R. S. Hall returned to her father's home in Liberty, N. Y. where Jan. 18, 1895 Edith Margaret was born. She took with her Mrs. E. K. Pak, who after some more preparatory work passed the entrance examination into the Woman's Medical College of Baltimore, and graduated with honor in the class of 1900, returning later to the assistance of Dr. Hall at Pyong Yang.

The mission having asked for the return of Dr. R. S. Hall, she came back to Korea in 1897, accompanied by her little son and daughter. Through the generosity of Bishop and Mrs. Joyce, Misses Rothweiler and Lewis and other friends, an amount was raised which through the judicious management of Rev. W. A. Noble proved sufficient to build a comfortable home and a neat dispensary under the same roof. It was also through Mr. Noble that the fine, W. F. M. S. property was secured.

Dr. Hall and her children reached Pyong Yang May 2, 1898. They were all taken sick with dysentery shortly after, and Edith Margaret died May 23rd.

The dispensary and home being completed, Dr. Hall opened work there June 18, 1898. A day or two before the opening Dr. Hall was called to treat the wife of the Governor of Pyong Yang; in a couple of visits she completely relieved her trouble and the Governor was very grateful and sent a present of 100 eggs and 3 live chickens, and did us the favor of naming our medical plant. In his letter Gov. Chyo said he was thankful his wife's sickness was so soon healed through Dr. Hall's grace, and that as hereafter multitudes of women would be benefited by her efficiency he would name the dispensary she had opened, the "Woman's Dispensary of Extended Grace." During the first two months of work here 712 cases were treated, 68 of which were outcalls. The receipts were \$ 11.45.

MEDICAL PLANT ENLARGED.

In 1899 Dr. Hall enlarged the woman's medical plant by building a memorial for her little daughter. The "Edith Margaret" was the first two-story frame building with a brick chimney built in Pyong Yang. It had a galvanized iron roof and a fine cistern which afforded pure water, so that the dirty river water that causes so much dysentery did not have to be used. The "Edith Margaret" contained a kitchen, two verandas three small native wards, one foreign ward, and a nice operating room, all of which were painted and varnished in such a way as to be kept perfectly clean. Thus Woman's medical work in Pyong Yang has been a pioneer in building as well as some mother things. The in-patient department now became an important feature of the work, and one of the children wards was used as a dormitory for the school for blind girls that Dr. Hall had opened.

EDITH MARGARET MEMORIAL.

New York Branch having raised a Thank-Offering of \$1000. gold for the Edith Margaret Memorial that arrived after its completion, at Dr. Hall's request, they added to it a sufficient sum so that in 1901 she began building the Woman's Hospital, proper, but owing to a failure in health, Dr. Hall was obliged to go home for rest, and it was not completed until after her return. It was the same style of building as the Edith Margaret, and so arranged that the latter became a wing of it. So by the close of the first decade of woman's work in Pyong Yang, the dispensary, hospital and a dormitory for the Blind School were all amply provided for under one roof, a good sized Girl's School with a school-room for the blind, and a substantial brick W. F. M. S. Home had also been built, and Misses Estey and Robbins added to the evangelistic part of the work.

The work done within the walls of the hospital and in its connection appears quite full in the printed "Reports 1903-1907 of the hospital that burned." Suffice it to say that when the health of Drs. Hall and Pak permitted both a forenoon and an afternoon clinic to be run, more than 8000 cases were treated a year including outcalls and in-patients—the receipts amounting to about \$200 gold. When but the afternoon clinic could be held the yearly average was about 5000.

Nov. 2nd, 1906 The Woman's medical plant was completely destroyed by fire. Dr. Hall at once began taking steps to rebuild, and with the advice of Dr. Noble, and the consent of the mission decided to return to the West Gate site, near where she first opened work.

Funds were not in hand sufficient to begin building until the spring of 1908, though most of the material had been secured.

\$2000. gold was realized from the insurance of the "Edith Margaret" and Women's Hospital
2000. donated by the New York Branch of the W.F.M.S.

3000. " " Philadelphia Branch.

600. from Mrs. Rothweiler.

400. in memory of Ada Fowler, Baltimore Branch.

250. from W. S. Halloway, Esq. Gen.-manager of British mines.

200. " EnmaCrary Young, Liberty, N.Y.

100. " Dr. J. S. Stone.

And also some smaller sums have been thankfully received among which might be mentioned \$20. gold raised by our Korean school girls toward the rebuilding of the Edith Margaret Children's Ward.

"If I can only place one little frieze in the pavement of the Lord's Pathway, I will place it there, that coming generations may walk thereon to the heavenly city."—PHILLIPS BROOKS.

Signed

Physician in charge, MRS. ROSETTA S. HALL, M.D.

Graduate nurse, MISS SARCH B. HALLMAN.

Presiding Elder, REV. W. A. NOBLE.

Pastor, YI IK-MO.

BABY'S GRADUATION.

I could never have believed that little frocks and crumpled socks and shoes could have so much life!

They seem like living things, and when I touch them my hands ache and ache my heart too.

Little cotton hat, how simple you looked on him, and seemed of no value except for shade. And now, the folds in the strings made by his chin seem worth gold.

The little jackets too, just common ones, (only warm and snug), make me tremble as I touch them, and the stitches I put in for him,—how glad I am for the least service now he is silent for me!

Yet, he was not mine: only lent and I was not even his mother. Perhaps God had pity on me, and gave me no darling of my very own, knowing how I must suffer to lose them. For if he, being another's cast off babe, was so dear, how could I have borne to lose my very own? Little frocks and jackets, how you seem to contain him! Every fold seems to be alive.

Only one English word was in his baby vocabulary, and that he said imperfectly, just one hard, "Hallelula."

All the rest was baby Korean in stilted monosyllables; but this one sweet and he would say over and over when very happy.

"Baby!" "N-yea!"

"Come here, darling!" "N-yea!"

And trot, trot, uncertain feet across the floor, and then two round arms thrown across my knee, while bright brown eyes (nearly black and shining like stars) gazed into mine. At tea time there was always one treat,—a lump of sugar taken by his own tiny fingers from the spoon held down to him. This was one of his extras. Sometimes he would bring his tiny tea set and hold the small cups for their share, and that was a real gala day.

We had made many plans for his future comfort, of which he was quite ignorant, and we had wondered how it would be best to train and educate him; when the whole problem solved by his graduation for Heaven.

There was no great ceremony; no public function; only a few hours of pain; and then the garment of flesh put off, and the Graduation Robes put on; and then for him, a perfect "Hallelujah!" I think when the little angels in heaven gathered round, and asked him what course he graduated in, he said "Hallelujah."

So much love given, and now, was it lost? 'Was it lost time to have let him rest his warm little hand in mine, like birds in a nest, as he was so fond of doing? Was it lost time to hold him, in those rare moments of leisure, and let him gaze into my eyes right down into my soul.

Was it lost time? Some may say 'Yes.'

I know better. Those were golden moments which I would not exchange for all the busiest days of the busiest woman.

"Baby!" "N-yea!"

"Come here, darling!" "N-yea!"

This time it was the Good Shepherd who called. It was the invitation he loved best, and he went.

"Let us pray for him" said the Korean Christians, who all loved him.

"Nay," we said, "only praise for him. Pray for us."

But in their sorrow they could think of no one else; so they prayed;

"Father in Heaven, You have taken our Baby. We now only ask that you place him right in front of the Lord Jesus for ever and ever. Amen.

J. P.

